l: Raswan T-3 (1913-35) 1947 MD4 Rwala MD4

Tuēma had meanwhile returned to her own dwelling at the lower end of the valley. Her girl friends had been busy selecting the handsomest camel-litter and decorating it for the occasion. With its ornate marriage canopy it was mounted on a fine, gorgeously caparisoned camel, which slaves then led to Tuēma's tent. There the bride mounted to her lofty seat between the slender horns of the camel-litter and, with songs and shouts and waving of scarves, her girl friends escorted her to the tent of the bridegroom.

Before the women's quarters, but so arranged that Faris on his couch could see everything, Tuēma made her camel kneel down. Faris's mother and sisters, attended by numerous men and women slaves, greeted and received the bride ceremoniously.

Close by, Mnahi held an old white battle-mare by the halter. Auda, "the helper", she was called, and also the "Virginal Kuhaylat-Ajuz", for she had never been mated. The Ruala all but worshipped her as sacred. As a three-year-old she had been presented to Misha'il as a gift, on the birth of her son, Amir Fuaz. The mare was thus twenty-seven years old and her body bore the scars of many a raid. Over her back was spread a white lamb's-skin rug, the "Virgin Fleece" which, according to immemorial custom, the Bedouin bride brings to the bridegroom as a wedding gift.

Tuēma had disappeared into the harem to be attired in her wedding dress by Faris's mother and sisters. When she came out again, she was resplendent in a rich cashmere gown woven in red and green (it had been worn by Faris's mother at her own bridal ceremony) and a

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585 gold-laced shepherd's cloak floating from her shoulders.
●292 She took her position beside the white mare; and an aged
585 Bedouin, with a little lamb, only a week old, in his arms,
[782] stepped before her, laid the lamb at her feet and slit its throat as a sacrificial offering. Auda snorted and backed away from the blood, but the old man grabbed the halter and, dipping his fingers in the lamb's blood, painted the *Wasm* (tribal mark) of the Ruala on the mare's neck. Then he calmly passed his gory fingers through his white beard. The slaughtered lamb was given, in accordance with the custom of the Bedouins, to an orphan—a little girl selected by a *sheykh*.

Without accepting a helping hand from Mnahi, which he offered because of her trailing garments, Tuēma lightly swung herself on to the back of the white mare and at a walking-pace rode through the camp. The huge Negro strode beside her, holding over her head the great sword of Janla and Jidua and exclaiming, herald-fashion:

"See ye the bride of Faris! See ye the virgin!
O for Tuēma's eyes and Alya's grazing herds!
O for the dark hero and his bride!"

Thus the procession made the round of the camp, all the inhabitants of which were lined up in front of their black tents and, as the bride rode past on her white mare, it was with a joyful "*Zaraghrit*" they greeted her, even though their hearts were heavy within them.

Returning to Faris's tent, Tuēma dismounted, took the white lamb's-skin rug from her mare's back and spread it on the nuptial couch. Then she disappeared

2:Musil S-4, 5 (no date) 1928 MD4 Rwala MD4

291 *ḥâšije*. A silken kerchief is called *maḳrâna*; if interwoven with silver threads, it is known as a *mḳaṣṣabe*. Most popular of all is a dark-blue *maḳrâna* or a violet one shot with red. [292] A pure white *maḳrâna* is worn by the chief alone and that only on festive occasions. As soon as it becomes soiled, the chief gives it to a negro. The kerchief is not tied to the head, but merely fastened with a cord about one inch thick made of wool or camel's hair and wrapped double around the forehead and the skull, *'aṣîbe*. The lappets are crossed under the chin and pulled through under the *'aṣîbe*, so that they project above the forehead like two small horns. A man who has the lappets of the kerchief, *riglên*, crossed under the chin, is known as *mutalaṯṯam*. If he does not wish to be recognized, he simply pulls them up above his chin, even over the nose, so that only his eyes are uncovered. Whoever meets a man thus disguised, shouts: "Remove the curtain, so that I can recognize thee; *fukk al-luṯma ḥatt-a'refk*."

The most important part of a man's dress is the cloak, *'abe'*. It is made from two pieces, each 2.5 meters long and 60 centimeters wide. These are sewn together along their long sides; the narrow edges are folded, and their upper ends also sewn together. In the two folds at the top, which are about sixty centimeters broad, holes are cut about fifty centimeters long. The cloak is then thrown over the shoulders and the [531] hands thrust through the holes. Around the neck and along the breast the mantle is often embroidered, or a strip woven of yellow and gold threads is added. A light-gray mantle shot with yellow is called *bišt*; a light-gray one made of fine wool is a *ḥâčije*; a light-gray one of half cotton is a *lûmijje*; one of medium weight with long white and dark-gray stripes about ten centimeters wide is a *mubaddaḥe*; one of the same color but made of good wool is a *rḥejbâwijje*; one of good wool with white and reddish stripes is a *sa'dûnijje*; a good woollen one with white and dark-brown stripes and ornamented at the neck and above the shoulders is a *ḥasawijje*; one of good wool or camel's hair, not striped, of a plain color (generally black or brown) shot with pink is a *merwi*. The inhabitants of the oasis of al-Ǧowf manufacture mantles of the *bišt* (Fig. 33) and *merwi* varieties.

In the winter time a sheepskin coat, *farwe*, is worn by the Rwejli instead of the mantle. If it covers only the breast, it is called *obṭijje*. A *ḥarrâṭijje* is a sheepskin coat of white

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woven of red and black cotton or woollen threads and called *šuṭṭi*. At the front the woman tucks up the long shirt under the belt so that her ankles are free, forming the shirt into a kind of a skirt, *kṭūl*. Her head she wraps in a large dark ker- 291

FIG. 34—Rwala women.

chief, *makrūna*. This she folds in the middle into a triangle. Holding the left lappet to her left cheek, she throws the kerchief over her head in such a way that the middle lappet falls on her back; the right lappet she then passes under the chin, covers with it the left lappet on the left cheek, and folds it over her head again, making it hang down the right side of the face. Then she folds a *mindīl*, or dark cotton kerchief, into a band about five centimeters wide and winds it around the *makrūna*, or large kerchief, on her head and forehead. In place of the ordinary *mindīl* she may use a band of some fine material, such a band being called *ṣafa'a* (or *mer'ez*), or a *ḥrajša* of fabric so loosely woven that it may be stretched as if it were crochet work. The wrap made from these finer goods is called *šiffa*.

A woman's cloak is made like a man's, except that it never has the long stripes and is either black or dark-brown *merwi*.

The wealthy Rwejlijje wears a short jacket of blue cloth 292
with narrow turned-in sleeves. This is called a *ǧibbe*. Good

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292 cloth is known in the trade as *ǧôḫ mdâwwid*, common cloth as *ǧôḫ ḫafîf*. *Mezâwi* is a silk caftan worn by wealthy women over the dress, *ṯowb*. It has narrow sleeves and covers the arms down to the wrists.

301 Almost every Rwala woman goes barefoot, but all possess some jewelry. Around the neck they wear a *maḫnaḳa*, or necklace of red coral; on the breast a *ʿelâde*, or pendant of glass pearls; on the elbows small black glass rings, *naʿâzed*; on the wrists similar trinkets, *sbaʿ*; above the ankles small glass or copper rings, *ḫǧûl*; in the ears copper rings, *turžijje*; on the fingers rings, *ftâḫ*; and sometimes in the right nostril a copper ring, *zmâm*. The women dearly love this cheap jewelry; they save up camel's hair for a long time and often steal grain in order to buy it.

292 The wealthier women wrap, *jetalaffaʿen*, their heads in a covering called *šumbar*. This is a red shawl 42 centimeters wide by 3.2 meters long. They dye it black, leaving only about six centimeters as red stripes at both ends. Next they cut the shawl lengthways down the middle and sew both parts together in such a way that a covering is formed 84 centimeters wide and 1.6 meters long. If they want to wrap their heads in this shawl, *jetalaffaʿen beh*, they lay one lappet on their left shoulder, stretch the shawl over the head, throw the other lappet from the right under the chin, and cover with it the lappet on the left shoulder. Then they fasten the shawl with a folded kerchief to the forehead and skull, pull both lappets up the back, and tuck up the shawl in the front till it covers the chin. Young girls like to wear both the *maḳrûna*, or large kerchief, and the *šumbar*. Both lappets of the *maḳrûna* hang loosely down the breast, while the *šumbar* is crossed under the chin. If a girl who is fond of dress, *bint ṛawjâna*, owns a *maḳrûna* only, she will not tie it to her head with the *mindîl*, dark cotton kerchief, but prefers it to fall down a little, as then her tresses can be seen to advantage.

302 Every woman likes to dye her palms and nails, and if she be old also her hair, with yellow henna, either of the Egyptian variety, *maṣrijje*, or of a variety brought from Mecca, *makkâwijje*; the latter is the better.

302 826 Both the youths and girls are fond of dyeing their eyelids black with *koḥl*, collyrium or antimony powder, using a small sharp knife, *mirwad*, in this operation. Moistening the *mir-*

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852 539 to Ṣîta's kinsmen for remaining calm in danger and for their bravery and generosity, because they put food on the pan, *ṣaḥn*, before their guests.

Jâ ṣîta meḥzemeč ǧebri O Ṣîta, splendid is thy belt,
'alejḥ min aḍ-ḍahab šebri. Which is gilded a span wide.

[292] The daughters and wives of the powerful chiefs wear over their dress, *ṯoxb*, as a rule, a belt of wool or silk interwoven with gold or silver threads.

Ǧemal ṣîta šaba-l-maṭlâ'
ǧa'al min tabṛoǯeḥ tenlâ'
jamût wlédaha-r-rzâ'.

Ṣîta's camel climbed a summit,
O Allâh! grant that she who looks angrily at it may lose her color,
And that her baby boy whom she nurses may die.

Šaba' al-maṭlâ' means that a camel carrying a pretty litter climbed a height; thus the litter projected above the horizon and was visible from afar. The Bedouins think that an angry [754] envious look can do man even deadly harm, and, therefore, that a woman who looks at Ṣîta's camel in that manner should be punished by Allâh. *Tenlâ'* means a woman who grows extremely [842 thin and loses her healthy color. A *wléd*, baby boy, is preferred 554] by a mother to a girl, because he adds and will yet add to the esteem she enjoys in the tent. In losing him, her life's [586 happiness is often lost. She is then divorced by her husband 754] and may have to wait long before finding another, owing to the fear that an evil spirit is after her.

Jâ mohra ḫdat Oh, that little mare, which was being led
min bên nazléni Between the two camps!
ḳawwâdha ḫâled She was led by Ḫâled,
lâ jâ ba'ad 'éni. Oh, that I may look long at him!

Mohra means in this case the young wife of Ḫâled, the son of the late Prince Saṭṭâm; her relatives were camping not far off on the wedding day.

Jâ bakraten ḥorra
jâ mašjaha zafzâf

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in constant fear and therefore keep a sharp lookout all the time. In the same manner the daughter of Eben Ḳublân watches for danger from the enemy and wishes that her lover may always be ready to go to her assistance. 539ᵏ

La'ujûn min labes al-ḥarîr
Ḥukran ḏwâjeb râseha
w-elja' talâḳow bel-wa'ed
w-aš-šejḫ bimaḥâseha.

For the eyes of her who wears a silk garment
And has braids of fair hair!
When men shall meet in the fight appointed by Allâh,
The chief himself will be the first on the battle ground.

The daughters and wives of the chiefs wear silk kerchiefs. [292] Fair hair is rare among the Rwala women; they generally dye it. [142 Our beauty with braids of fair hair has a suitor in the person 302] of the chief himself, who therefore hastens to her aid when the migrating clan is attacked and fights on the battle ground before her eyes. *Wa'ad* is a fight ordained by Allâh himself. *Maḥâs* means the place of an encounter, a battle ground.

Arḫaṣt 'omrî w-al-faras
dûn al-ǧemal w-alli 'alejh
jâ-bu ḳrûn čaha-l-maras
ḳalbi muštâḳen 'alejh.

I risked my life and my mare
Before the camel and her who sat on him.
For her with braids like this rope,
My heart is longing for her.

Kill jowm 'ajdeh lal-bandt
w-al-jowm hâḍa 'ajdana
narm-al-'aša lal-ḥâjemât
lal-'ujûn min teridana.

Every day is a holiday for the girls,
But this day is a holiday for us,
As we shall throw a supper to the birds of prey
For the eyes of her who longs for us.

The girls sing, amuse themselves, and turn the heads of the young men every day, but the youths show them their real qualities on the day when they repulse a hostile raid.

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in number to the guardians of the herds. No woman if married to a coward will ever fall in love with a man like him. 539*

Já rákeben ḫorrun ma'anna
we-mḫaḍḍarun zejn al-fedíd
má nuḫalli waṭanna
la'ujún min lebsek ǧedíd.

O thou who ridest a thoroughbred camel making a straight course,
A camel looking round in fear, with a back falling away to its tail!
[Know that] our homeland we shall not desert
For the sake of the eyes of her who has put on a new dress.

Ma'anna is one who follows a straight, well-defined course. "*Ewt la wên ma'anna*; where art thou headed?" or "Where art thou going?" "*Ana m'anna* (or *náḥer*) *eben Ša'lán*, I go to Eben Ša'lán." *Fedíd* is the sloping of the back to the tail, beginning at the hump. The more simple and symmetrical this line, the handsomer the camel. *Waṭen* has the same meaning as *dire*, a region, country, territory belonging to one of the tribes.

Lábes zebún ḫmáš w-ǧibba
w-al-mowt w-alláh má ṭara'
la'ujún min 'aṭáni ḫubba
w-ummaha w-abúha má dara'.

I put on a silk *zebún* and a *ǧibba*,
And, by Allâh! it never occurred to me to die.
[I wish to fight] for the eyes of her who gave me a kiss
Unknown to her mother and her father too.

Zebún ḫmáš is a silk coat open at the front and reaching to the ankles. *Ǧibba* is a waistcoat with narrow, tucked-up sleeves. It is worn only by the wealthier youths who wish to be admired. [292]

La'ujún min faǧǧ aḍ-ḍra w-jwíš
'aṭán w-jabri ḫowfana
'ádátuna fakk al-wáš
ǧejb al-ḫaláje' ḫowfana.